

The Duty and Reward of the
C L E R G Y. 2

A
S E R M O N

Preach'd in the
Cathedral Church
O F
P E T E R B O R O U G H,

On *Sunday* the 20th of Sept. 1719.

AT THE
Primary Ordination of the Right
Reverend Father in GOD, the
Lord Bishop of that Diocese.

*Publiſh'd at the Deſire of the ſeveral Perſons
who were then admitted into Holy Orders.*

By **J O H N R U S S E L L A. M.**
Fellow of *Merton College* in Oxford, and
Chaplain to the **Ld. Bp. of Peterborough.**

L O N D O N:
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The Duty and Reward of the
CLERGY

A

SERMON

Preached in the

Cathedral Church

OF

PETERBOROUGH

On Sunday the 10th of Sept. 1719.



Præfatus of the Right

Reverend Father in GOD, the

Lord Bishop of that Diocese.

Preached at the Desire of the Honble House
who were then assembled in the House of Commons.

By JOHN RUSSELL A.M.

Fellow of Christ Church in Oxford, and
Chaplain to the LL. B. of the University.

LONDON.

Printed for J. W. at the Key in St. Pauls
Church-yard. 1719.



T O T H E

Reverend the *Priests* and *Deacons*,
who were lately Ordain'd by the
Lord Bishop of *Peterborough*,

T*His DISCOURSE,*
Preach'd for their Service,
and now Published at their Request,
is most humbly Dedicated and Pre-
sented, by their

Affectionate Brother,

Peterborough,
Septemb. 21.
1719.

and very Faithful Servant,

J. RUSSELL.

TO THE

Reverend the Priests and Deacons
who were lately Ordained by the
Lord Bishop of Bathurst

THE DISCOURSES
Preached for their Services
and now Published at their Request
is most humbly Dedicated and Pre-
sented, by their

Affectionate Brother

and very Faithful Servant

London
Sept. 21.
1719

J. RUSSELL.



I TIM. iv. 16.

Take heed unto thy Self, and unto thy Doctrine; continue in them: for in doing this, thou shalt both save thy self, and them that hear thee.



Aint *Paul* not being satisfied that he perform'd his own Duty, unless he reminded others of theirs, writes this Epistle to *Timothy*, to direct him how to govern the Church of Christ.

The many admirable Precepts which relate to *Timothy's* Conduct, seem all to be compris'd in these few, but excellent words of my Text, *Take heed unto thy self, and unto thy Doctrine; continue in them: for in doing this, thou shalt both save thy self, and them that hear thee.*

Which words, tho' at first deliver'd to *Timothy* as a Bishop, are a Direction to us and all succeeding Ministers, how to govern our selves, and edify the People committed to us; and therefore
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may be proper to employ our Thoughts at a time when we are called to this Office, and by the same Holy Spirit which calleth us, commanded to *Take heed unto our selves, and unto our Doctrine, and to continue in them*: And as an Encouragement, are promis'd, that *by so doing, we shall both save our selves, and them that hear us*.

In discoursing upon which words, I shall consider,

I. The Duty enjoyn'd, *Take heed unto thy Self, and unto thy Doctrine*.

II. The Perseverance in this Duty required, *continue in them*.

III. The Reward that will attend our Labours; *in doing this, thou shalt both save thy self, and them that hear thee*. And,

Lastly, I will mention some Means, which may enable us to discharge the Duty, and qualify us to receive the Reward.

First then, I am to consider the Duty enjoyned us, *Take heed unto thy Self, and unto thy Doctrine*.

By which words we may understand, that we *take heed*, First, *unto our selves*, that we live as we preach. And Secondly, *unto our Doctrine*, that we preach as becomes the Gospel of Christ.

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That we take heed First unto Ourselves, That our outward Behaviour be Inoffensive, Prudent, and Sincere. That the frame and temper of our Minds be Holy, Humble, and Devout, that so in every respect we may shew our selves Patterns of good Works, and adorn the Doctrine of Christ in all things.

And indeed, since People are led more by Example than Precept, unless our Lives be suitable to our Doctrines, and our Practice correspondent to our Profession, we cannot promise our selves much Success.

Our Words, 'tis true, may Convince our Hearers, but it must be our Works that will Convert them. The strength of our Arguments may Silence them, but it must be the Holiness of our Actions that will Satisfy them. The evidence of our Demonstrations may force them to confess the Truth, but we our selves must walk according to it, in order to prevail upon them to practise it. It is the Unblameableness of our Conversation that chiefly gains their Hearts, and reforms their Manners.

If therefore we would recommend our Doctrine to the People, as well as our selves to God, let us first distinguish our selves by the Sanctity of our Manners, the Innocence of our Lives, and the Brightness of our Example: By this means obliging our very Enemies to confess, that all our Actions are done with Integrity, Sincerity, and Godly Simplicity; that the Motive, the End, and Design of them all,

is neither Praise nor Profit to our selves, but only Glory to God, and Salvation to Man.

If we thus *let our Light shine before Men*, and make our Lives an holy Lecture to our People, we shall at once do our own Duty, and use the most powerful Persuasive to win them to a discharge of theirs.

This Method of Instructing is so engaging, as to be neither Contradicted nor Resisted; but must necessarily influence the People, when they find themselves forc'd to believe, that we are recommending to them no other Duties but what we are in earnest practising our selves; and will therefore induce them to treat us not with that Ignominy and Contempt, as they have too often done, but with such Reverence and Respect as is proportionable to the Dignity of our Character, the Sacredness of our Office, and the Majesty of that God in whose more immediate Service we are employ'd.

And since nothing gives a Discourse such Weight and Authority, as the unblemish'd Life of the Person who speaks it, this Method will be most likely to recommend our Doctrine, and to influence the People to *hear us*, as they did Christ, *Gladly*.

And this brings me to consider, Secondly, Our Doctrine: *Take heed unto thy Doctrine*.

Under which Word we may comprehend all the different ways of Instructing the People; and since none can be better than those required of us by our Church; I suppose, none

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can be more proper for our present Consideration.

And 1st, Our Church requires diligent Preaching.

Since God has ordained Preaching to be the Means of discovering his Will to Man, how frequent ought we to be in the discharge of this Duty? For God forbid that any Soul should be *destroy'd for lack of Knowledge!* Hof. 4. 6.

And since our Reputation among the People depends very much upon this one thing, how careful ought we to be that our Doctrines be Sound; our Expressions Proper: Not such as may only please the Ear, or delight the Fancy, but such as may make Men better; such as may affect the Heart, and touch the Conscience; such as may be attended to with an Holy Fear and Godly Reverence.

And since this is the way of putting our Flock into an hopeful state of Salvation, what Labour and Pains ought we to take, to prepare such Discourses as may be instrumental to this Blessed End!

What Prudence is here required to improve every Opportunity to adapt these our Discourses to the Circumstance of Time, and the Conditions of the Persons!

Sometimes, to reduce Sinners from the Error of their Ways, by representing to their affrighted Consciences the blackest Images of the Terrors of the Lord, and by setting before them

the fearful Vials of God's Wrath, which will inevitably be poured out upon the Impenitent and Ungodly. At other times, to win them over to the Paths of Peace, by Meekness, Gentleness, and Love.

Sometimes, to preach the Truths of the Gospel with an undaunted Firmness of Mind, with an Holy Freedom of Speech, and an unshaken Constancy and Courage, *suffering no Man to despise us; not as pleasing Men, but God, which trieth the Hearts.* 1. Thess. 2. 4.

At other times, to wave disobliging Truths; *to please all men in all things* [1 Cor. 10. 33.] *To the weak, to become as weak, that so we may gain the weak: And to be made all things to all men, that by all means we may save some.* 1 Cor.

9. 22. But at all Times, and in all Places, we are to handle the Word of God, not deceitfully, without Vanity, without Affectation, without worldly Wisdom, without Partiality, without Hypocrisie, but with such Reverence, Gravity, and Sincerity as is suitable to the Importance of our Commission, and the Honour of our Master.

Let us therefore preach no Doctrine, how popular or fashionable soever it may be, unless we are fully satisfied of the Truth of it, and that it's agreeable to the Will of God. Now, the Will of God being discovered to us, both by Reason and Revelation we may justly suspect the Truth of any Doctrine that is contrary to
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the one, or not to be found in, or deducible from the other.

But to proceed:

Since *Preaching* is but one part of our Duty, let us consider,

2dly, *Catechising*, which tho' not so popular, may yet be no less pleasing to God, and profitable to Man. And, indeed, if we would reform the present, and rightly educate the next Generation, we must begin with the Youth, and sow the Seeds of Religion in their Hearts before the Enemy hath scattered his Tares therein. We must prevent the Temptations of the Devil, by representing to, and imprinting on their tender Minds the Amiability of Virtue, and the Beauty of Holiness, before they are bewitch'd with, and entangled in the Deceitfulness of Sin.

This is the way of laying such good Foundations, as will make the Doctrines and Duties which we may hereafter preach, better understood, and more easily practis'd: And therefore, how much soever this Duty may be at present neglected or disregarded, we can * *never be better employ'd, than when we are discharging this Work of our Ministry.*

But 3dly, Our Church requires of us the daily Reading the *Liturgy*.

Before this Assembly, there's no need of mentioning how Passionate, how Proper, and

* *Preface to an Exposition upon the Church Catechism, by his Grace the Lord Arch-Bishop of Canterbury.*

how Elegant the Words of our *Common Prayer* are, much less of Vindicating the Use of it, from the Unreasonableness of those Men who will not allow us to offer up the *same* Petitions to God, tho' they confess, that our Common Necessities are the *same*; and that we ought to Pray to, and Praise God for the *same* Things.

This only I shall observe, that the best way of answering the End of our Excellent Liturgy, is to read it with a becoming Decency, some Parts of it with a deep Humility; others, with a suitable Majesty and Authority; all, with Gravity and Reverence.

By this means, we shall at once recommend our Prayers, and raise the Affections of those that hear them, when they perceive, that we add to these External Forms of Worship an Internal Fervour of Devotion, and by our Outward expressing these pious Collects, discover how inwardly we our selves are affected with them.

I proceed to our Duty in *Visiting the Sick*.

How solemn is this Office? What Circumspection and Care is requisite in the Discharge of it? Shall we run over the Prayers prescrib'd, and so depart? — This would neither answer the Expectation of the Sick Person, nor the Intention of the Liturgy.

But we are to enquire into his State, and to examine what has been his Faith and Practice. And if we find, in these Respects his Condition deplorable, What, alas, must we then

do? Must we aggravate to him the Nature and Guilt of his Sins, and terrify him with a Relation of the Majesty and Justice of that God against whom they are committed? — This would drive the unhappy Soul into Despair, and by no means be agreeable to the Meekness and Mercy of our Master, that Lamb of God, who, we know, will not *break the bruised Reed, nor quench the smoking Flax*, Mat. 12. 20.

Must we then lay before him the unbounded Mercies of God? And, upon his Confessing his Sins, comfort his Afflicted Soul with the pleasing Sounds of certain Pardon and Peace? — This we cannot do; for how shall we presume to speak Peace, unless we know that there is Peace? And how can we be assured that there is Peace, unless we are convinced of the Sincerity of his Repentance? And how can he satisfy us of this, when he has now, perhaps, neither Time nor Opportunity left him to do it?

In such Cases, let us encourage the Sick Man to do all the Good he can, by Acts of Repentance, Restitution, Charity, Forgiveness, and the like; only let us be very cautious that we be not over-forward to pass Sentence, lest we unhappily cast away a Soul in Despair, or raise him up to an ill-grounded Confidence.

Next, let us take a View of the Two Sacraments, *Baptism*, and the *Supper of the Lord*.

As to the former, let us neither, to gratify the Pride of Parents, nor to encrease our own Revenues, administer it so frequently in Private, as we do: But let us perswade our Parishoners to bring their Children to Church, that so the Congregation may be reminded of their Baptismal Vow, and the Baptised Infant be benefited by the Prayers of the Congregation.

As to the latter, viz. *The Supper of the Lord*, let us restore Primitive Piety, by restoring the Primitive Frequency in Celebrating it. Let us also be very careful to give our People just Notions of it; to assure them, that from the Assertion of a *Real*, they are not to be led to believe a *Corporal* Presence; the Bread being after Consecration still Bread, and the Wine, Wine. That when they hear it call'd a *Propitiator*, *Oblation* or *Unbloody Sacrifice*, they may understand it no otherwise than as the Representation only of the true and proper Sacrifice of Christ's Body and Blood once offer'd on the Cross, or as it is accompanied with the Oblation and Sacrifice of our Prayers and Praises. But let us invite our People to it as to a Feast of Charity, instituted and ordained for a continual Commemoration of the Death of Christ, and of all those great and glorious Benefits which we receive thereby.

The last Method of Instructing our People that I shall mention, is, by being frequently in their Company, by teaching them, as *St. Paul* did,

did, not only Publickly, but from House to House, Acts 20. 20. By making them such Visits as are for their Improvement, such as are attended with Instruction, Consolation, Reproof; that so we may have happy Opportunities to give privately Wisdom to the Foolish, and to make them Wise unto Salvation; that so we may administer Comfort to the Distressed, Rebuke to the Scorners, Understanding to the Ignorant, Satisfaction to the Doubtful, Strength to the Feeble, *Subtily to the Simple, to the young Man Knowledge and Discretion*, Prov. 1. 4. Such Visits as are attended with all holy Conversation and Godliness, that so we may recommend Vertue, discountenance Vice, disarm Passion, and sweeten the Temper of Mankind; that so we may make Men more sociable to each other here, and fit and prepare them for the Society of Angels, and the Spirits of just Men made Perfect, hereafter.

If we thus begin to labour in our Words, and in our Works, in our Actions and Doctrines; — If we thus *quit our selves like Men* in our Precepts and Practice, we shall easily be prevail'd upon to *persevere* in our Duty, which is the second Thing to be spoken to,

Expressed in these Words, *Continue in them.*

Let us remember, that we have put our Hands to the Plough, and that therefore we ought not to look back, but to persist in our Duty with an unmoveable Firmness and Resolution,

lution, not suffering any Pretences or Temptations to make us neglect it, nor any ill Treatment to discourage us from it, nor suffering any Fear to deter us, or any Favour to divert us. But let us consider with ourselves, that *the Oath of the Lord is upon us*: That we are not, like the Labourers in the Gospel, hir'd for a Day, but that we have dedicated our Time, our Studies, and all those Talents God has been pleased to give us, *to the Work of the Ministry, to the edifying of the Body of Christ*: And that therefore, whether the World smile or frown upon us, we are still to continue the same; and tho' our Flock should make us unhandsome Returns for our Affection to them; tho' the more abundantly *we love them*, the *less we are beloved by them*; yet still *we are to spend and be spent* for them, persevering with an unwearied Diligence in all Long-suffering, and so convincing them that our Kindness to them is never to be abated, and that our Affection for them is unalterable.

If we thus persevere in our Courage and Constancy, in our Meekness and Patience, in our Obedience to God, and Love to Man. If we thus be not *weary of Well-doing*, but *continue stedfast, unmoveable, always abounding in the Work of the Lord*, we may at last win the Affections of our most violent Opposers. But if, after all our Labours of Love, we be repaid only with Reproaches, we shall be abundantly rewarded with the inward Satisfaction of having
done

done our Duty, and with a comfortable Consideration, that God regards not the *Success*, but the *Sincerity* of our Actions, and that therefore how ineffectual soever our *Labour* is to the People, it is *not in vain in the Lord*, 1 Cor. 15. ult.

And this brings me to consider, 3dly, The Reward that will attend our having thus perform'd our Duty; *In doing this, we shall save our selves, and them that hear us.*

We shall save our selves,] If we thus watch over the Souls of our Flocks, and cease not to give them Warning to turn from their Wickedness, and the Evil of their Ways; even tho' they should miscarry, the Wicked shall die in their Iniquity, and God will not *require their Blood at our Hands*. But we shall be able to say, as St. Paul did, *I am pure from the Blood of all Men*, Acts 20. 26. And for our farther Comfort, we may observe, that if we thus discharge our Duty, we shall not only *deliver our Souls from Death*, but we shall arise to higher Degrees of Glory, *we shall shine as the Sun in the Brightness of the Firmament, and as the Stars for ever and ever*, Dan. 12. 3.

But 2dly. *We shall not only save our selves, but them that hear us.*]

They who attend to what we preach, who believe our Report, and conform themselves to it, shall, by this Means, be put into an hopeful State of salvation.

For since Men are saved by Faith, and Faith cometh by Hearing, and Hearing by the Word of God, the Teachers of it may properly be said to save their Hearers, tho' not in a strict literal Sense, yet, inasmuch as God, from whom only cometh Salvation, has made them the happy Instruments of this blessed Work, and hath therefore given them the glorious Title of being *Fellow-workers with God and Co-operators with Christ*, 1 Cor. 3. 9. 2 Cor. 6. 1.

And what can more encourage us, than to consider, that we are Fellow-workers with the Son of God for the Perfection, Edification, and Salvation of Mankind; that we are engag'd in a Work, which, when well discharg'd, brings Glory to God, Joy to Angels, Happiness to Man, and to our selves an exceeding great Reward.

But I hasten to consider, in the IVth and Last Place, some Means whereby we may be enabled to discharge the Duty, and qualified to receive the Reward.

And the first that I shall mention, is, *frequent Prayer*.

Paul may plant, and Apollos water, but it is God only that giveth the Increase, who begins, continues, and perfects in us every good Work, and enableth us to will and to do according to his good Pleasure: Let us then frequently retire from the World, and fervently beg of God, that his holy Spirit, which, by inspiring us with all holy Resolutions, hath called us to the
Care

Care of Souls, may so prevent, direct, and prosper all our Thoughts, Words, and Works, as may best promote the Honour of God, the Edifying of his Church and our own Eternal Welfare.

The Second, is, diligent reading the Holy Scriptures.

How shall we be able to inform the Ignorant, unless our *Lips preserve knowledge*? How shall we be able publicly to preach the Gospel, unless we privately study the Gospel? How can we deliver the Oracles of God to others, unless we first receive them our selves? How clear then ought our own Minds to be, before we attempt to illuminate others! How well-grounded ought our own Faith to be, before we presume to establish that of others? How shall we instruct others, unless we have first learn'd Christ our selves? And how shall we be thus qualified, unless we diligently search the Scriptures, which only are able to make us Wise unto Salvation? For these are they which testify of God, which bring Him nigh to us, and us to Him: These are they which discover his Will to us, and our Duty to Him; and ought therefore to be the Rule of our Faith, the Law of our Conscience, the Standard of our Actions, *a Lamp unto our Feet, and the Light unto our Paths.* These are they which are *profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, that so we maybe perfect, thoroughly furnish'd for all good Work*; 2 Tim 3. 16.

How great need then have we frequently to read the Holy Scriptures, and to meditate on the Eternal Truths contain'd in them ! How ought we to dwell upon the wise and weighty Sayings of those Sacred Volumes ! And this let us do, not only that we may be able to inform others, but to improve our selves ; not only that we may know what is the good and acceptable Will of the Lord, but that we may be the more and more inclined to perform it. Let us have recourse to God's holy Book, not only to understand the Sence and Meaning of it, but that we may thence Copy out the Bright Example of the Patriarchs and Prophets of Christ and his Apostles, and transplant their Vertues into our own Minds. That we may, from these excellent Rules, from these Divine Patterns of Goodness, learn how to regulate our own Manners, how to subdue our Passions, and to renew and sanctify our Souls.

That we may thence raise our Affections unto a Godly Warmth and Fervour, Establish our Faith, and Confirm our Hope from the Gracious Promises of God ; and fix on our Minds the strongest Impressions of Fearfulness and Trembling, from those Woes and Terrors which we find so frequently denounced against those Shepherds of *Israel*, who feed themselves, and not the flock, Ezek. 34. 2. and those Watchmen who are sleeping, lying down, loving to slumber, Isa. 56. 10.

The Last that I shall mention, is to meditate upon the Nature of our Office; frequently to recollect with our selves, that our Business is to be conversant about the best of Objects; to acquaint our selves with God; to discover his Will to Man, and to exhort him to live agreeable to it: That our Office is, to point out unto our People the way of reconciling themselves to God, and of obtaining his Friendship and Favour. How Pleasant is this Office! How delightful such an Exercise! *How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!* Rom. 10. 15.

That we are enabled, and therefore ought to make it our chiefest Care to convert Men from their Sins, and to save their Souls from Death, to shew Men the Evil of their Ways, and to direct their Feet into the Paths of Peace: To bring them out of the Power of Darkness, into the Light of the Gospel; from the Slavery of Sin, and Tyranny of Satan, into the Glorious Liberty of becoming the Sons of God.

That our Duty is to make Men Holy here, and Happy hereafter; to teach them how to live with Comfort, and to die with Confidence; to inform them how they may enjoy the Pleasures of this World, and be assured of those which are to come.

Such Considerations as these are sufficient to give us the deepest Humility, and at the same time to raise in us Generous and Worthy Resolutions; to fire us with an holy Zeal for God's Service,

Service, to make us thoroughly condemn the fading and fleeting Pleasures of this Life, and to pant after those that are at God's Right Hand, where are Rivers of Joy, and Pleasures for evermore.

Our Work, 'tis true, is a Work of Difficulty and Labour; but then, to our Comfort, we may consider, that we have the clearest Precepts of the Gospel to direct us, the brightest Example of Christ for us to imitate, and the most Glorious Rewards of Eternal Happiness to support us.

And for our Encouragement, we may add, that we need not doubt of Success, since it is God's own Work that we are doing, which he will not fail to prosper in our Hands.

God the Father sent his dearly beloved Son into the World for that very End, in which we labour, and as Instruments, co-operate with him; and therefore we may be assured, that he will not fail to Bless and Prosper our Endeavours, and to keep us always under his good Providence and Protection.

And God the Son, for this very purpose, for a time, condescended to lay aside the Glory which He had with the Father, and residing here upon Earth, to become a Man of Sorrow, and acquainted with Grief. For this very Purpose He shed his most precious Blood. For this very purpose he sent his Apostles, as his Father sent him, that is, on the same Message on which he came from the Father, *viz.* To purify a peculiar People zealous of good Works, to give
Light

Light to them that sit in Darkness, and in the shadow of Death, and to guide their Feet into the Ways of Peace. And as his Father enabled him, by Miraculous Works, to convince Men of the Truth of his Mission, so did he send them with Power from on High, and filled them with the Holy Ghost, that their Labours might be successful.

And tho' we, who, in these latter Days, are engag'd in the same Good Work, have not these miraculous and extraordinary Assistances, yet we need not doubt of such help as is sufficient for us. For God the Holy Ghost (who being the Author of all holy Resolutions) now calleth us, proceeded from the Father and the Son, to this very Intent, that He might enable the Apostles and their Successors to discharge this Office; and therefore we may be satisfied, that He will be ever ready to Direct, to Counsel, and to Comfort us, to preserve us in all Dangers, to support us in all our Infirmities, to carry us through all Difficulties and Temptations, and, in a Word, to be with us always, even unto the End of the World :

Which Blessed Spirit, together with the Father and the Son, let us, with Angels, Arch-angels, and all the Company of Heaven, Laud and Magnify now and for evermore. Amen, and Amen.

F I N I S.

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